A PRESERVATIVE AGAINST Atheism and Error.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Wherein some Fundamental Points in Religion:

VIZ.

1. *The Essence, or Being, of GOD.*
2. *The Divine Authority of the holy Scriptures.*
3. *The Majesty, Worth, use, and Perpetuity of the Moral Law, or Law of ten Commandments.*
4. *Our Lord Jesus Christ being the true Messiah.*

Are, by way of *Question* and *Answer*, handled, and with much brevity and clearness proved. To put a stop to that Current of *Atheism*, *Ignorance* and *Error*, that runneth at this evil day.

To which is added,

A brief ANSWER to *William Russel* in a Book of his, entituled, *No Seventh-day-Sabbath in Christs New Testament.*

As also,

A brief Word to the Disputer in *Stone Chappel* at *Paul's*, *London*.

By W. SALLER.

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SEMINARY,
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To the Reader.

Courteous Reader,

AS Ignorance, Atheiſm, and Prophaneſs *hath alwayes abounded in the World, ſo never more than at this day; and not only ſo, but even amongſt the zealous and well-meaning People of this* Nation, *there have been all ſubtile endeavours uſed, as far as the temper of the People could bear it, to wheel them round about to the Gates of* Rome *again. And theſe endeavours have not been without great ſucceſs, even in the Churches of Chriſt, corrupting their Principles, and wounding the very heart of Religion amongſt ſome of them. And beſides this mortal growing diſeaſe, there is a notorious careleſneſs in the moſt, of preſerving the Grounds of Religion in purity, either by preaching or catechiſing, inſomuch as there is ground to fear our diſtempers will grow paſt remedy, unleſs God, by ſome gracious means or other, put a ſtop to that Currant of* Errour, *which through the* Atheiſm *of ſome, and* Ignorance *of others, is let out, and runneth with a mighty ſtream: the ſence whereof hath engaged me to write theſe following lines, which I entreat thee to read and conſider. And if thou beeſt not fully ſatisfied in every point, if I may know the reaſon thereof in word or writing, or in any ſuch way*

as becomes a person fearing God and conscientiously willing to finde out the Truth in Love; I shall do the best I can to satisfie thee. But if I should be fallen upon by some railing Scorner, or one whose Confidence out-runs his Understanding, and all sober mens also, it is like I may take little notice of him. So commending my Lines to thy consideration, and my prayers to the Lord for thy profiting; as also desiring a share in thine, if thou beest one that usest to call upon his Name,

I rest,

Thy Friend and Servant in the Work of CHRIST,

W. S.

A Preservative

A Preſervative againſt ATHEISM and ERROUR.

Queſtion.

WHat do you judge is the needful work of the day?

Anſwer. The day calls for many needful works, and amongſt the reſt, this for one, The laying down ſuch foundations and principles of Religion and Godlineſs, as may through God's bleſſing, recover Religion into its antient Purity, and preſerve it therein.

Queſt. *What do you think of the many Catechiſms that have been imployed in this ſervice?*

Anſw. Many have done worthily in opening the Commandments of God, and in ſhewing the uſe of Chriſt's Ordinances; and ſeveral parts of Truth have been uſefully opened: but yet through their not knowing, or not conſidering, how the world is over-ſpread, partly with Atheiſm, and partly with Ignorance, have miſſed of that which is the main, and ſaid little, or nothing, to that which is of moſt concernment.

Queſt. *What are thoſe weighty Truths, or ſome of them, that ſhould be further ſpoken to?*

Anſw. This for one, namely, The undoubted and unqueſtionable Being of a God.

Queſt. *Do you judge that needful?*

Anſw. Yea: for it is not ſo long ſince Atheiſm appeared with an open face in the *Ranters*; and how it appears in the lives of multitudes, is too manifeſt. For how do men at this day, ſwear *for* or *againſt* any thing that ſtands with their preſent advantage, and laugh at that in private as ſuperſtitious and ridiculous, which they in publick ſubſcribe to, as if it were good and ſutable to the mind of God; with many like Abominations, which men could never conſtantly run on in the courſe of doing, if they did from the heart believe that there is a God: For what is more inconſiſtent with the Being of a God, than to own and countenance ſuch works of Iniquity?

Queſt. *How will you prove convincingly there is a God?*

Anſw. Firſt, It is proved by the Creation of the World: for it is altogether impoſſible for the viſible Creation to give it ſelf a being; I mean there is no thing which the eye of man can behold, which could poſſibly

poſſibly give it ſelf a being; muchleſs could it give a being to any thing leſe. As for example, Where can any Man find a creature in heaven or in earth, indued with Reaſon and Underſtanding, and ſo accompliſhed with Skill, to bring to paſs ſuch excellent works as he himſelf can do, and yet could he not make himſelf. But it is evident to reaſon, that the firſt of mankind muſt have their Being from God: muchleſs could Man have ſtretched out his hand to the Heavens, and have ſet them at ſuch a wonderful diſtance from the Earth, and have ſtretched them round about it, and ſo beſpangled it with Stars, and have given a Being to the Sun & Moon, and have commanded them to keep their courſe to all Generations: neither could he have made the Earth and the Seas, and have ſtocked them with ſuch variety of Creatures, and bound them in a round lump together, and commanded this bulkie maſſie piece to ſtand firm in the midſt of the Heavens: theſe and ſuch-like Works are too wonderful for any, but only for Himſelf, who is in Mercy, Power, Wiſdom, Fore-knowledge, and all eternal Excellency, Matchleſs and Infinite.

Queſt. *But may it not be objected by an Atheiſt, that all things are by Nature?*

Anſw. It may, and is ſo objected commonly; but the anſwer is ready at hand, thus; If it ſhould be ſuppoſed that all things are by Nature, yet then of neceſſity this cannot be denied, that Nature muſt be accompliſhed with ſuch an Almighty Power, unſearchable Wiſdom, and wonderful Love to the whole Earth, and eſpecially to Mankind, together with all thoſe moſt glorious Perfections which we commonly aſcribe to God: for moſt evident it is, that He that wrought out the Being, and Well-being of all things, is moſt *richly* furniſhed with the very higheſt Perfections of all Excellency and Goodneſs; and this is no leſs than to confeſs the Being of a God.

Queſt. *Have you any other proof that there is a God?*

Anſw. The works of Providence do further evidence the Being of a God; as firſt, The conſtant Preſervation of the whole Creation, that all the hoſts of Men and Beaſts, Fowls, and all living Creatures, ſhould be in a conſtant courſe of Providence fed every day for thouſands of years together; it evidently ſhews the Fatherly-care, Faithfulneſs, Wiſdom and Bounty of a God.

Again, if God doth alter his wonted courſe at any time, and make the Heavens Braſs, and the Earth Iron, or bring other ſevere judgements; every conſidering man may clearly diſcern, that the abounding Wickedneſſe of the Sons of Men, have provoked the Giver of all Goodneſs to take his Mercy away, and may read in all his ſtroaks, a loud call

to

to repentance. But further, if men do but humble themselves under his hand, and return from their evil wayes, how graciously doth he return to his ordinary way of shewing Mercy.

Also, if we do consider his governing the World, it most wonderfully declares his infinite and eternal Being. Take these instances, first, the Sun, Moon and Stars, keeping so constant a course ordinarily from Age to Age: as also Day and Night; Summer and Winter; Seed-time and Harvest, following each other in a setled course. And if the Lord at any time alter the course of any of his Creatures; as when the Sun and Moon stood still in *Joshua*'s dayes, and came back in *Hezekiah*'s dayes ten degrees; the Red-sea divided in *Moses*'s dayes, and the River of *Jordan* driven back, or any like act done, it alwayes was brought to pass at such times, and for some such noble ends, as that it did alway more abundantly preach forth the *Power*, *Grace*, *Wisdom*, *Justice*, and *unspeakable Goodness* of an Eternal God.

Quest. *But how know you that these wonderful Works were done?*

Answ. Manifest it is, that in no age, no not in this we now live in, can any of the great Works of God get any credit in the world, till they are manifest beyond all possibility of dispute: therefore there can be no ground for a doubt.

Secondly, Consider his Strength, Wisdom and Goodness, in governing the World, so as that his poor People live in it. It is most manifest to all that do consider it, that of them that love and fear God, and are the most conscionable in minding and observing his Word, Works and Worship, that they are very few, few, few, in comparison of the multitudes, numberless multitudes of blasphemous-Atheists, Idolaters, prophane, unjust, deceitful Covenant-breakers, with other like workers of Iniquity! all setting themselves with open mouth to devour this little Remnant, and diging to Hell for deep Counsels to destroy them; and yet for all their unjust and cunning policies, and oft-times open violence exercised against them, through the rich Goodness, divine Wisdom and Providence of God, they have never yet been rooted out of the Earth; but although they have been almost blotted out with the rage and persecution of the World, yet hath the Most High still preserved a little Flock of Lambs amidst a world of Wolves, who fain would, but never yet could, wholly devour them: which plainly proves that there is a God that hath more *Power*, *Wisdom* & *Goodness*, than all their Enemies have strength or malice, who ever lives to take care of them.

Again, the Signs that God often sheweth in the sudden and unexpected overturning of their Enemies from time to time, is of a very convincing

viewing nature, to prove that certainly there is a God that judgeth the Earth.

Queſt. *Seeing you have proved the undoubted and certain Being of a God, what is the next weighty Truth that ſtands in need of proof?*

Anſw. The next Truth moſt needful to be cleared, is the holy Scriptures, to be the Words and Counſels of God.

Queſt. *Is there any with us do deny them?*

Anſw. Yes, there is ſome do deny them; and more would, if fear or ſhame did not ſtop their mouths, as appears by their works.

Queſt. *What Books do you mean by holy Scriptures?*

Anſw. The Writings of *Moſes* and the Prophets, till *Malachies* dayes, committed to the antient Church of the *Jews*, and received by them: as alſo the Books of the *New Teſtament*, from *Matthew* to the *Revelation*.

Queſt. *And wherefore do you reject thoſe Books commonly called Apocrypha? do you think the Spirit of God had no hand in the writing of them?*

Anſw. It ſeems too hard to conclude, that thoſe that wrote thoſe ſtories, had no Light or aid from the Spirit of God in the writing of them; they might be good men, and hand forth ſome truths, and uſeful things, as many doubtleſs have done both in former and latter Ages, who, although we may make good uſe of their Books, yet may we not receive them as infallible Prophets writings, but receive, or reject, or ſuſpend our judgements, as we ſee they agree or diſagree with the Word of Truth and clear Reaſon, or appear doubtful.

Queſt. *But is there reaſon to take this liberty with thoſe Books; what are your grounds to doubt of their infallability?*

Anſw. Clear it is, that however there are good Counſels in ſome of thoſe Writings, yet they ſeem to be written by ſome *Jews* in or after the captivity, when their light in all probability was much dimmed, and not by the Prophets: Alſo how far from the language and ſtile of the infallible Spirit of God, thoſe Writings are (ſome of them) is evident: the Spirit of God uſeth not to acknowledge infirmity, and a doing as well as he can, for he is perfect, and therefore doth nothing meanly. Again, as there be abſurdities not fit to be put upon the holy Spirit (as this for one, to go about to make us believe the Devil will be frighted away with ſmoak) ſo alſo there is one ſtark *lie*, ſo rank that a fool may diſcern it; the ſame perſon that ſaith in one place, he is the Son of *Ananias*, ſaith in another, he is an holy *Angel*. There be other exceptions I will not now ſpend time about; theſe may ſuffice to let you ſee ſome ground wherefore I cannot own them to be of divine Authority.

Queſt. *But how will you prove that thoſe books, known by the names of the*

Old

Old and New Teſtaments, are the infallible Words of God, and ſo the ſafe Rule to lead men in the true Path of believing and obedience to Life everlaſting?

Anſw. Firſt, They may be known by their noble ſtile; as for example, When you hear any perſons expreſs themſelves judiciouſly, acutely, in excellent Language, although you never ſaw them before, yet may you ſafely conclude that they are perſons of excellent breeding and quality, although they ſhould appear in never ſo mean a dreſs: So may it much more be concluded concerning the Scriptures; their dialect hath that Majeſty, Holineſs, Grace and high Wiſdom in them, moſt elegantly manifeſting the perfections of a divine Being in them, and declaring the judiciouſneſs, faithfulneſs, and perfection of all his Intentions and Proceedings with the ſons of men, that it is not likely poſſible for any gracious conſidering man, to call there Authority into queſtion.

Secondly, The bleſſed Intention and ſcope of them, diſcover them to proceed from the holy Spirit; all the Commandments, Threatnings, Promiſes, Warnings, Counſels & Declarations contained in them, unanimouſly tending to advance Godlineſs in the hearts and lives of men.

Thirdly, The ſeveral Doctrines and points of Truth contained in them, are ſo wiſely and holily compacted, ſtanding in ſo ſweet an Union together, and ſo neſſecarily depending one upon another, like the parts and members of a natural body, moſt comely and beautiful, ſo that the higheſt commendations Chriſt gives his Church, in that book of the *Canticles*, doth much more belong to that Body of Divinity held forth in the Scriptures, by which ſhe is begotten and conformed to his Image. Add to this the conſideration of the Pen-men thereof, who being the Prophets and Apoſtles, and living in ſeveral Ages, yet without jarr have brought forth this noble work; ſo that you may plainly ſee, they were all guided by one and the ſame holy Spirit in the writing of them.

Fourthly, The Effects and lively Power of them in the hearts of men, declare from whence they are deſcended; that which is ſpoken of their ſoul-ſearching and powerful piercing nature, *Heb.* 4. 12. every ſoul that ſeriouſly converſeth with them, findeth true: He that in his old blind eſtate took his heart to be good, when he comes to try it by the Scriptures, finds it ſo notoriouſly filthy, that he abhors himſelf; and as it diſcovereth ſin, ſo it purgeth it out, and makes the carnal heart ſpiritual, and brings it unto the Love of God and Holineſs, which before he hated, and works it up to the hatred of ſin, which before he loved; ſo that its transforming nature plainly ſheweth it to be the Words of God.

Queſt. *But may not other Books perſwade men as well as that? how many are led by other books into error?*

Anſw. Yea other books may over-come mens judgements, but not transform their natures, from carnal to be ſpiritual, from earthlymindedneſs to be heavenly minded, and to bring from the love of ſin to the love of holineſs, as this bleſſed Book of the holy Scriptures doth.

Fifthly, The conſtant fulfilling of the Prophecies of them, preach to all men their infallibility. God made good his Promiſe to *Abraham*, *Gen.*15. as alſo that to *David*, 2 *Sam.*7.12. to the 17. Alſo his Threatnings to *Jeroboam*, 1 *Kings* 13.2. As alſo the Promiſes made in the 2*d* of *Haggai*, and 3*d* of *Malachi*, concerning Chriſt's coming to the ſecond Temple, which is now fallen. Alſo Chriſt's Prophecy of the fall of this Temple, and of Jeruſalem, *Mat.*23.37,38.& 24.2,19,20,21,22. *Luke* 21.20,21,22, 23, 24. is alſo come to paſs. As alſo the Prophecy of *Paul*, 1 *Tim.*4. 1, 2, 3. is, you ſee, fulfilled to a tittle, with many more inſtances if need were, all proving their heavenly birth.

Sixthly, The unſupportable burthen of a Conſcience, which God woundeth for ſin; The ſealing Teſtimony of his Love by the Spirit to the ſoul of the true believer; The gracious Anſwers to prayers made to God in the name of Chriſt, with other like experiences, give to all gracious hearts moſt full aſſurance, that the Scriptures were endited by the Spirit of God.

Seventhly, *Jehovah* himſelf hath born witneſs of them, that they are his words beyond all contradiction. 1. By declaring the ten Commandments with his own Voice, with that terrour as is expreſt, *Exod.* 19. and writing them twice with his own hand; theſe being the grand Law on which the whole Scriptures depend, and being the foundation of all Religion, as by and by will appear. 2. The wonderful Signs and Miracles wrought to confirm them; as the bringing Iſrael out of *Egypt* through the Red-Sea, and the Wilderneſs, and *Jordan*, by a piller of a Cloud by day, and a piller of Fire by night, into *Canaan*, to the terrour of all the Nations round about. Alſo the Sun ſtanding ſtill, and coming back. The Reſurrection of Chriſt, which will be proved anon: and the Reſurrection of others by Chriſt, with other numberleſs Miracles; all preaching to the world, that the Scriptures are the Counſel and Will of God.

Queſt. *But how ſhall we know that theſe wonders have been wrought, but by the Scriptures own Teſtimony, or by the Church?*

Anſw. It may be known if this be conſidered, that the Scriptures have alwayes had, and to this day have, ſo many feigned friends & open enemies, either flatly oppoſing them, or to their uttermoſt, ſecretly undermining

and disgracing them, or exalting humane inventions above them, is so much that no sober Christian can doubt, but that if there had been possibility to have denied the report of those Miracles in that day in which they are said to be done, the World could not have wanted Volumes enough to have shaken the Faith of the Christian World (so called) long before this day: but although they be carpt at and undermined, yet may all that love them, challenge all their enemies to produce one known and approved Author, that hath undertaken to reprove the report of those glorious Miracles; and if none can be found, then have we the greatest assurance that can be desired, that they are certainly true.

Eighly, And lastly, They have a Testimony in the consciences and mouths of those that like not to be ruled by them; and therefore make as little use of them as possible they can in setting up Religion. You have a clear instance of the Papists, to go no further. Evident it is, that as many Decrees, Canons, Articles, Traditions and Ceremonies, as the Church of *Rome* hath, yet with all these and her Mass-book, Pope and Councils to boot, with all their pretended infalliability, yet they cannot have a Religion without the holy Scriptures, although it be a well-known truth that they love them not: For all those that honour and obey them, and dare not transgress those blessed Precepts, are the only grand Hereticks with them. And as for such as conform to their abominable Idolatries, and superstitious Inventions, pass for Catholick people with them, although they be notorious transgressors of the Law of God: and yet if these men did wholly cast off the Scriptures, as ill as they love them, their Religion could not have a Being. I am neither insensible nor forgetful, that there are both fooliſh & subtile indeavours by several sorts of men, besides these; some of them I may meet with at another turn, others a reasonable understanding will answer; and therefore I will go no further in this.

Quest. *Have you not some other consideration about the Scriptures meet to be opened? you spake a little before of the Dignity of the ten Commandments, will you prove those sayings?*

Answ. I did so, and before I go further, I think it meet to do that work; for now having proved the Scriptures to be of divine Authority, we may with all boldness apply our selves unto them, as a safe guide in Religion. And first for the Dignity of the ten Commandments, it is most evident that they are a superior Law, on which all other Laws in the Scriptures depend. For this, see Christ's own Testimony, *Mat.* 22. 35. where giving us the sum of that divine Law, consisting in Love to God and to our Neighbour, he tells us in express words, that the whole

Law and the Prophets hang upon it; and that this is not my own exposition of the Text, but the Apostle *Pauls*, see *Rom.* 13.8,9,10. as also *Jam.* 2. 8, 9, 10, 11. how plainly doth he there call this Law the Royal Law; and that this is the Law there intended, plainly appears, by his naming some of the Precepts of it expressly.

Quest. *But these two Texts*, Romans *and* James, *seem to look to the second Table more than the first; must we understand the whole ten is there intended, although not expresst?*

Answ. The whole Law is expresst truly in those Texts, although not so largely handled; the Apostles business being to apply the second Table to those present cases; but Love belongs to God as wel as to our Neighbour; and the second Table without the first, cannot be every tittle of the Royal Law; which yet appeareth more clearly, if you consider that the way to prove our Love to men to be sincere, is by our Love to God, and keeping of his Commandments, 1 *John* 5.2,3. And the Commands without limitation, are said to be the whole duty of man, *Eccles.* 12.13. And *David* found the keeping of them all, the only safe way of escaping shame, *Psal.* 119. 6. And in *Psal.* 111. how vehemently he presses the keeping of those Commands that are the work of God's hands, which none were but only the ten Commandments, *Exod.* 20. these he wrote twice himself, *Exod.* 32. 15, 16. and *Deut.* 10. 1, 2, 3, 4, 5. And how *Moses* exalted them above all other Laws of God, see *Deut.* 4. 10, 11, 12.

Quest. *But can you by some further opening the point, help our understandings, that we may discern that the whole Scriptures do depend upon them?*

Answ. Very evident it is in Reason, that this Law is of a Supream Authority: for observe, the judicial Law clearly dependeth upon it; for it is a Law ordaining punishments for the transgressions of that higher Law. And as for the Ceremonial Law, it dependeth upon it plainly; for it consisteth of shadows of Christ, and the Grace that comes to the world by him; who came to redeem us from the curse of that Law, *Gal.* 3.13. *Heb.* 9.15. And from these and other-like Texts, we may clearly see that the whole Gospel dependeth upon that Law also: for it being transgressed by all mankind, and no possibility therefore for any man to have life by the Law, because it cursed every transgressor without Mercy: and seeing all are gone out of the way, and are altogether become abominable, *Psal.* 14. & 53. and therefore no justification by the Law. And therefore if God would be so gracious as to save man, there lay this necessity upon him to give his Son to die, and through his Blood, to vouchsafe his Word, Spirit and Ordinances, and whatsoever tendeth to justifie or to sanctifie man, and so to fit him for Eternal Life. Likewise

wiſe the whole Scriptures conſiſting of threatenings for ſin, committed againſt that Law, or declarations of the judgements that have fallen upon the tranſgreſſors of that Law; or promiſes of mercy to thoſe that obey it, or repent for breaking it; or declarations of the bleſſings which they have had, or ſhall have, that love or obſerve it; or ſome or other ſuch head of Doctrine is held forth in the whole Scriptures ſome way relating to that Law, that what Doctrine ſoever we hear at any time, that beareth not a good accord with that Law of the ten Commandments, we are taught by the Prophet *Iſaiah*, to believe that that Teacher *hath no light in him*, Iſa. 8. 20. So that whoſoever will but mind the Scriptures, and exerciſe his reaſon, may very well diſcern they all depend upon that Law.

Queſt. *Will you ſhew us how they be the foundation of all Religion?*

Anſw. Firſt, That which hath been ſaid, is a full proof that they be the foundation of all Religion; for if they be the ground of all Reproof, Exhortation, Promiſes, and whatſoever elſe is contained in the Scriptures, then muſt they needs be the foundation of all Religion, if Religion be to be learned from the Scriptures, as ſure it is, and they be the Counſels and Words of God, as they have been proved to be.

Queſt. *But what if the Scriptures be the Words of God, may nothing be learned from the Church; is there nothing in her power to order in manner of God's Worſhip, or the time of it; is there no ceremony or cuſtome lawful but what the Scriptures warrant?*

Anſw. No, nothing is lawful in God's Worſhip, but his own certain Appointments: He hath by an expreſs Law bound us to hearken to his Word, and neither add nor diminiſh, *Deut.* 4. 2. with many other-like Texts.

Object. *But are we not as well commanded not to forſake the Law of our Mother, as to obey the Commands of our Father,* Prov. 1. 8. & 6. 20. *and is not the Church our Mother?*

Anſw. That Popiſh interpretation of thoſe Texts, appears to be Idolatrous and blaſphemous: the admitting the Church to be a law-making Mother, if you compare it with the words of Chriſt, *Mat.* 15. 9. where the commandments of men, although they were the Church, are condemned for vain worſhip. Alſo *Paul* tells us, Chriſt is in all things head to the Church, *Epheſ.* 1. 22. and if that Apoſtle underſtood himſelf, there can be nothing left for the Church to order or appoint, in one kind or other, about God's Worſhip; but her work lies meerly in ſearching out what her Head by himſelf, or by his Miniſtry hath appointed.

Queſt. *Who account you Chriſt's Miniſtry?*

Anſw.

Anſw. All the Pen-men of the holy Scriptures, as well thoſe that wrote the Old Teſtament, as thoſe that wrote the New, as appears, 1 *Pet.* 1. 10, 11, 12.

Queſt. *Can you make it a little more plain to our underſtandings, that the ten Commandments are the ground and foundation of all Religion?*

Anſw. That I ſhall indeavour, and for that end conſider, there muſt be a Law binding all men to the obſervance of God's Will, before any ſin can be committed; and it muſt be a Law of ſuch a nature, as renders the whole world guilty before God, according to *Rom.* 3. 19. and no ſuch Law can be found but the ten Commandments.

Queſt. *Is it not more likely to be that Law, written in the hearts of all men, ſpoken of,* Rom. 2. *that brings the whole world under guilt?*

Anſw. True it is; but that Law written in the heart, is the very ſame Law; as is plainly to be ſeen in that 2*d* to the *Rom.* 14, 15. and ſo to the end of the Chapter. The very ſame Law that the *Jews* boaſted of, and preached, and ſhall be judged by, it is that that is writ in the heart, and may be diſcerned by the Light aforded to natural men. And the Gentiles come up to a more cloſe obedience of, than the Jews, and ſo have more praiſe of God, and be in his account the better Jews: the only difference is, the one hath it written in letters eaſie to read, the other only as it is written in the heart: but the Law is the very ſame that is given both to the one and to the other.

Queſt. *Was there no Religion in the world, till the ten Commandments were given upon Mount Sinai?*

Anſw. Yea, from the very beginning of the world, but yet not before the ten Commandments were given, for there could be none without them.

Queſt. *But how doth it appear that the ten Commandments were given to Adam and all his Poſterity?*

Anſw. The Law could not ſtop every mouth, and bring the whole world under guilt, if *Adam*, the Father of the whole world, were not under it, *Rom.* 3. 19.

Queſt. *Do you read of any other command to him, then to forbear the fruit of the Tree, of knowledge of Good and Evil?*

Anſw. Yea we do, or may do; if through careleſneſs and inconſideration we over-look them not: For can it be reaſonably thought, that God ſanctified the Sabbath for no uſe; which abſurdity cannot be avoided, if it were not for *Adam* to keep: or that *Cain* ſinned in killing his Brother, if there had been no Law againſt Murther: or indeed that either Godlineſs or Righteouſneſs was like to flouriſh in the world, if any of the ten Commandments had been wanting. But further it is clear,

that

that the ten Commands are called the First Covenant or Testament, and the Old Covenant; *Heb.* 8. And in the 9th chap. 15. vers. there you have the Cause of Christ's Death, rendered to be for the sins committed against that first Covenant. So that it is evident beyond contradiction, that if *Abel*, *Enoch*, and the godly Patriarchs of the first Ages of the world, had the benifit of the Redeemers blood; for otherwise they could not be righteous by Faith, then the New Covenant must needs be in force in *Adams* dayes: And I am sure no man in his right mind will say, that the New Covenant is older than the old Covenant is.

Again, can it be any other than that holy Law which is so well known in the Old Testament, that *Paul* doth mean, when he maketh the work of Redemption to lie in delivering us from the curse of the Law, *Gal.* 3.13. & 4.4.5. Therefore they do not want ignorance, that have so confidently affirmed, that the Sabbath, which is one of the ten Words, was never given to the Gentiles, neither by the Law of *Moses*, nor by the Law of Nature, nor yet by the Law of Christ. Seeing it is so evident in reason to believe, that what was given to the first Fathers of the world, was given to the World. And the curse of that Law that did necessitate the Death of Christ for the World, must needs be the Worlds duty, otherwise it could not curse them; but they shew themselves what skilful builders they be.

Quest. *Seeing you charge these men so home, speak one word more for the further clearing of this point?*

Answ. First, Then it is evident to all men, that as many as were bound to be circumcised, were bound to keep the whole Law. The reason is full in *Pauls* words, beyond any reasonable mans doubt, *Gal.* 5.3. for if he was bound to keep the whole Law, who was circumcised; albeit, there might be some circumcised, who at that day, when *Paul* wrote this, it was not their duty, but their ignorance so to be; How much more must they needs be bound to keep the Law, who were bound to be circumcised, whether they were circumcised or no? except the neglect of one duty discharged a man of all other due from him to his God, which I presume no man will say. So that here remains nothing to do but only this, namely, to prove, That all men before the coming of Christ in the flesh, were bound to be circumcised: and if it had not been the Worlds duty as well as Israels, wherefore should the Lord threaten to punish them for the neglect of it, as he doth? *Jerem.* 9.25, 26. Sure God will not punish them for that which is no sin: and it can be no sin to neglect that which is no duty. Again, *Paul* in drawing up his Charge against the *Colossians* estate, 2.13. before their conversion, chargeth them with the uncircumcision of their flesh, which sure he would

would not have done, if he had not known their neglect of it before Christ was made known to them, had been their sin. Again, no man can be ignorant of this, that strangers that were not of *Israel*, might partake with them in all the Priviledges of Religion acceptably, that ever read *Exod.* 12. 48,49. with other-like places: and can any man be so brutish, as to think it was not all the Gentiles duty as well as some of them; or to think that any of them could have been accepted, if it had been voluntary religion, or will-worship, so plainly condemneds, *Col.*2.18,23. Besides it is manifest, that the very Congregation to whom God proclaimed this Law in *Sinai*, consisted of a mixed multitude of other People, as well as of *Jews*, *Exod.*12.38. *Numb.* 11.4. Now that these ten Commandments are the foundation of all Religion, is no way hard to conceive; for because this Law was transgressed, and therefore could not save man, therefore there was a necessity of our Lords Death to redeem man, as may by comparing these with other-like Texts together be seen, *Rom.*8.3,4. & 10.5. *Gal.*3. 10,12,13. *Heb.* 8.7,8,9. and 9.15. And because Christ hath redeemed us, therefore the Gospel is necessary to open to the Sons of men, the benefits of his Death: For the raising of Faith in the soul, and the working of us to repentance, and for the carrying on of the work of Sanctification, the Ordinances of the Lord's Supper, Baptism, and the rest of his Appointments, are necessary, as Preaching, Praying, and all other duties of Piety and Godliness: the whole body of Religion hath so natural a dependance, one part of Truth upon another, and the whole of it upon that Law, as is clear and easie to every considering man to understand.

Quest. *But is not this Doctrine legal, and an exalting the Law above the Gospel, in saying it is the foundation of Religion?*

Answ. No by no means, no such thing will follow, no more than it will follow that the first *Adam* is greater than the second *Adam*; or the darkness more excellent than the light, although that was first created.

Quest. *Explain this point as briefly as you can.*

Answ. Understand it thus, I call this Law the Foundation of Religion, because if it be made void, all Religion of necessity must be made void with it. As for Example, if it continue not to be a rule of holy and just living, then he that neglecteth to observe it, sinneth not; and he that offendeth not this Law, cannot be cursed by it; and he that is not cursed by it, cannot stand in need of redemption by our Lord Jesus to redeem him from the curse thereof; and he that needs no Redemption, needs no Redeemer; and he that needs not a Redeemer, needs not the blessings that come by him, nor yet a Gospel nor Ordinances to convey them to him: So that if you mind it well, you will see that all

the

the parts and branches of Religion, must stand or fall together with this Law; therefore as we love Religion, and would see it prosper, let us be tender of the root. Our Saviour tells us, not one jot or tittle shall pass from this Law; and that he that breaketh one of the least of them, *shall be called the least in the Kingdom of Heaven*, Mat. 5. 18. 19. And *James* will not allow the breach of it in one point, but requires the fulfilling of it, *Jam.* 2. 8, 9, 10, 11.

Quest. *Doth the Law stand in the same force and power now, as when it was at first given, because the Scriptures speak of it, as old and done away, dead to us, and we to it, with such-like expressions which make some think, it doth not continue to be a Rule of life?*

Answ. First, The Law continues the same in it self for ever, and is an everlasting Rule of Godliness and Righteousness to all Generations, as hath been proved: nevertheless, the Law hath no power to help our distresses, which we lie in now since the Fall, but our help cometh by our Lord Jesus alone. As for example, It cannot justifie us, nor sanctifie us; look *Rom.* 3*d*, 4*th* & 7*th* chapters, with many more Texts like them: It cannot now give us life, although once it was ordained for that purpose, but it is now become the Ministration of Condemnation, a killing letter, out of whose power there were no escaping, were not its cursing Office taken out of its hands by Jesus Christ; look *Rom.* 7. 2 *Cor.* 3. with other-like places: but I cannot now stand to discourse this at large, it would require a Book of it self; nevertheless, I was willing to give thee a little hint or notice of these things, to preserve thee from stumbling at this holy Law, as many blind and ignorant souls do, who will not have it at all; that because it will not serve them, therefore they will not have it condemn them, nor shew them their sin; but this Office it will have in the world to the end of it, *Rom.* 3. 20.

Quest. *If the whole and every tittle of the Law be for ever binding, then the fourth Command must be binding also; and that almost all men are against; some think it abolished, and that we are bound to keep no Sabbath at all, others think it partly moral, and partly ceremonial; others think the Church had power to change it; others think the Apostles and Church in their dayes changed it; others think that a seventh part of time at the will and pleasure of man, is sufficient instead of it.*

Answ. I answer in the words of the Prophet, *The Lord knoweth the thoughts of men that they are vanity*, Psal. 94. 11. for there is no ground for any of these thoughts, but the fourth Command is like its fellows, given at the beginning of the world, and endures as long as the world endures.

Quest. *Will you speak a few words to prove its Perpetuity in particular?*

Anſw. That I ſhall; but ſeeing there are ſo many Treatiſes extant, of ſo many Authors, ſome dead, and ſome living, that have ſo fully proved it, and anſwered all objections, I ſhall ſay the leſs, *Brayborn*, *Ockford*, *Spitlehouſe*, *Stenit*, with many others I omit to name now; yet notwithſtanding I ſhall ſay ſomething heat.; *Firſt*, It was given in a day of Innocency, even the very firſt whole day of *Adams* being in the world, which is enough to deliver it from all ſuſpition of being ceremonial or changeable, but a ſanctified ſeaſon to worſhip God in, and to commemorate the Work of Creation for ever.

Queſt. *The ſecond of* Geneſis *ſpeaks of God's reſting upon it, and ſanctifying it; but is it plain that he gave it to* Adam, *and ſo to the world?*

Anſw. For anſwer to this, when God ſanctified the Sabbath, it muſt be for *Adam*, or for himſelf: now it is ſo ſorded to ſay, or to think, that he ſanctified a Reſt for himſelf, that one would think that no man that is in his right mind, would once imagine it. As for outward Reſt, he cannot want, *Iſa.*40.28. and for inward Sanctification, he can have as little want of that; for who that owneth a God, will not confeſs him to be perfect, now if he had no need to ſanctifie it for himſelf, he did it for *Adam*, or for no uſe at all; but to judge him ſo vain in his actions, is too great blaſphemy for any to affirm that hath his reaſon, and doth but uſe it.

Queſt. *Have you any thing more to ſtrengthen this proof?*

Anſw. Yea, when the Lord gave it with the other nine, in the 20. of *Exodus*, he placed it in the midſt of his Law, and wrote it with his own hand, and put it into the Ark with its fellows, and fenced it about with more Reaſons to preſerve it from violation, than he did all the other ſix Commands following it; and all thoſe Reaſons are of a moral nature, not one of them otherwiſe; ſo that here is no occaſion given of mens ſo ſtumbling at it, as they do; but that the Duty is *ſpiritual*, and mens hearts *carnal*, and they love to be ruled by the fleſh.

Queſt. *But is there not ground to judge the Sabbath ceremonial from that* 2*d of the* Coloſſians?

Anſw. Not at all, if men did with care read and conſider the Scriptures; for evident it is, that beſides the New Moons, and holy Dayes, of which there were many, there were four ceremonial Sabbaths in the ſeventh Month, as appears, *Levit.* 23. 24,32,39. which if conſidered, men would be wiſer than to imploy that Text in that unworthy Service, to take away the Seventh-Day-Sabbath, eſpecially ſeeing the Sabbaths there mentioned, are of the nature of the New Moons & holy Days, ſhadows of things to come; but the Seventh-Day-Sabbath, appointed to commemorate the great Work paſt. But further, when God declared

red his ten Commandments on Stone, there was no mention of any Sabbath, but the Seventh Day, but giveth his People in this Command, as free leave to work the six dayes, as if he never intended any other Sabbath should be kept at all, and yet by *Moses*, shortly after giveth command for them also. All which sheweth plainly the difference between these two sorts of Sabbaths, the one to continue a Law for ever, the other a shadow till the time of Reformation only.

Quest. *Seeing it is so opposed in the world, speak one word or two more for its confirmation.*

Answ. Our Lord Jesus hath in the New Testament, sufficiently confirmed it; First in general, By telling that the Law, in which the Sabbath is included, shall remain in every jot and tittle of it, till Heaven and Earth pass away, and till all things be fulfilled: now we know many great things, spoken of in the Law and Prophets, are not yet fulfilled; neither is Heaven and Earth in any sence passed away, and therefore the Sabbath must remain by that Rule, without the diminishing of one tittle of it, *Mat.* 5. 17, 18, 19, 20. these Texts are of a like import with that already named, *Luke* 16. 17, 18. *James* 2. 8, 10, 11. *Rev.* 11. 19. and 12. 17. & 14. 12. *Rom.* 3. 31. *Ephes.* 6. 1, 2, 3. with many other.

Again, in particular to the Sabbath it self; If our Lord did not intend it should continue after his Death, but be nailed to the Cross with the other Ceremonies, what reason could there be for him to advise his Disciples to pray that their flight might not fall out on the Sabbath, or at the fall of *Jerusalem*, seeing it fell out forty years after his Death? and wherefore should he tell us it was made for man, and that He is the Lord of it, if it have no being in his Dominions amongst the Children of men? *Mark* 2. 27, 28. And besides all this, doth not the holy Spirit call it Sabbath; and how dare mortal worms call it working day? For which way can it deserve the name of a Sabbath, if it retain not the nature of a Sabbath? But this is an Age in which men are bent to walk in their own wayes, and neither believe nor do any thing that crosseth the flesh; otherwise how were it possible for men to find so many evasions to keep off from so plain a Duty? which was the constant practice of the Saints in the Primitive time, as may be seen, *Acts* 13. 14, 42, 44. and 16. 13. & 17. 2. & 18. 4. And it is observable, that in the former of these Texts, *Acts* 13. *Paul* keeps Sabbath with Gentiles, and speaks not the least word against their Practice, nor intimates nothing of a meeting any other day, an evil that *Paul* would never have been guilty of, had he known any thing of the abolishing or changing of the Sabbath-day; for how earnestly *Paul* contended against the Gentiles observation of Ceremonies, cannot be unknown.

Queſt. *But is it not poſſible for the whole ten Commands to be obſerved, although the Sabbath be tranſmitted from the ſeventh to the firſt day of the week?*

Anſw. If the Lord, or any other by his Authority, had ſo done, I would not have queſtioned his power or wiſdom herein; but ſeeing he did it not, but it is meerly an invention of man, I muſt condemn it for a wicked and ungodly Practice, of which the old Serpent was the principal Author, to cauſe the poor Jews to ſtumble at the Redeemer of the World to this day.

Queſt. *Since Chriſt and his Apoſtles, and Primitive Saints obſerved it, what is the reaſon that the Jews do not believe in Jeſus Chriſt, ſeeing Sabbath-Prophanation is one of their greateſt Arguments they commonly urge againſt Chriſt, and the Chriſtian Religion?*

Anſw. There is no cauſe to wonder at their unbelief, nor at the reaſon of it; for how can we expect they ſhould ſearch the New Teſtament diligently, to inform themſelves what the mind and practice of Chriſt and his Primitive Saints was, when they who profeſs it to be their Rule, are ſo extream careleſs in this matter, that they ſuffer themſelves to be couzened, ſome with another day, and ſome with no day, inſtead of the Sabbath: now the poor Jews judging of the Religion of Chriſt, by the lives of the generality of thoſe that profeſs his Name, cannot but ſtumble at him, and abominate that Religion that alloweth ſuch plain and notorious Wickedneſs, committed againſt the expreſs letter of God's moſt holy Law; and it cannot be expected in reaſon that they ſhould repent and believe, till a more general Reformation be found in the lives of the Gentiles, that profeſs to believe in the Lord Jeſus Chriſt.

Queſt. *Well if ſuch prejudices as they take at the Lord Jeſus, ſhould be removed, how can it be clearly proved that Chriſt Jeſus, the Son of Mary, who was crucified by* Pilate, *is the true Meſſiah?*

Anſw. There are many infallible proofs of it; As firſt, The certain Time of his coming, being ſo fairly pointed at by the Scriptures; if Jeſus be not he, this will follow, not only that we muſt with the Jews look for another, but be conſtrained alſo to caſt off the holy Scriptures, received both by them and us, and ſo ſhall be wholly at a loſs to know what to believe or receive for truth, in order to our eternal peace.

Queſt. *Name ſome of thoſe Texts, and a little open them, for the ſakes of the poor Jews, and the blind World; who, it is to be feared, neither know Him, nor in truth believe in Him, but ignorantly confeſs him, becauſe it is the Religion of the Times, and tradition and cuſtom hath taught them ſo to do.*

Anſw. The firſt Text is *Gen.* 49. 10. *The Scepter ſhall not depart from Judah, and the Law-giver from between his feet, until Shiloh come, and unto him*

him shall the obedience of the People be. Which here is Christ, or the Messiah, and so understood by the Hebrew Doctors, as well as by Christians. See learned *Ainsworth* upon the place: And that he was to come according to *Jacobs* Prophesie, at or near the time that the Kings and Governours of *Judah* ceased to rule, is the manifest scope and intent of the Text: And although *Judah* had no King after the Captivity, yet her Princes were still known, and by Permission some of them bore Rule, as appears, *Ezra* 3.8,9. *Hag.* 1.12. And evident it is, the Heirs of the Crown of *Judah*, were well known to the coming of Christ, and Christ known to be Heir apparent to the Crown of *Judah* so well, that when he wrought that Miracle of feeding five thousand with five loaves, and two fishes, *John* 6.14,15. the people would by force have made him King, if he had not by hiding himself avoided it; and that was a charge against him at his death, that he was King of the Jews; but neither *Pilate* nor the Jews could deny but that so He was; his right to the Crown may well be perceived, by what his enemies on both parts say, in that 18, & 19, chapters of *John*. but since Christ, the World, nor the Jews themselves, cannot find any Law-giver or Prince that so much as pretended a right to the Kingdom, but are so dispersed and broken, that they are like to find none, till that Prophecy be fulfilled, *Zech.* 12. 10. that they look upon him whom they pierced, to whom the Peoples, that is, the Gentiles, do gather, acknowledge or obey, according to this Text; and impossible it is, that this Text can be fulfilled in any that is yet to come; for the House of *Judah* hath been without a Governour or Law-giver this 1600 years at least, and so long ago, or longer, the Messiah must be come, or else this Text must be blotted out of the Book of God: and if once *Moses's* writings come into question, then farewel all Religion both among Jews and Gentiles. Now as for our Lord Jesus, we know that all Prophecies of the Old Testament are fulfilled in him; He is a Prophet like to *Moses*, most graciously opening and confirming all the moral Laws; and in his own obedience unto the Death, fulfilled all the ceremonial Laws; and the Laws he hath added in the New Testament, are so fully confirmed by many glorious Miracles, and are so holy, just, and good, the end of them all tending to advance Love with Holiness: Witness Baptism, the Lord's Supper, and the rest of his Appointments; so that to his time, and in him, this Prophecy of good old Father *Jacob* is fulfilled; but since him there hath been no Law-giver to the House of *Judah*, and therefore the *Messiah* cannot be to come, unless we should reject *Moses's* writings, and account them fables, which God forbid. The other two Texts are *Haggai*, the 2. 7, 9. and *Mal.* 3.1. In the former of these Texts, you have a Promise made to

Zerubbabel,

Zerubbabel, that the desire of all Nations should come, and that the Temple he built, should be filled with Glory; yea, have greater Glory than the former built by *Solomon*, although it were in comparison of it as nothing; yea, so great a difference was there between them, for all outward glory, that the old men that had seen the first House, lamented the meanness of this latter House, as much as the young men rejoyced at its Glory, *Ezra* 3. 12, 13. So that it is evident to every indifferent and impartial man, that the coming of Christ to that House while it remained, should be the great Glory promised to it. Likewise the Promise in *Malachi* cuts off all cavels about the matter, for there the Promise runs clear, *The Lord whom ye seek shall suddenly come to his Temple, the Messenger of the Covenant, whom ye delight in.* And if it be considered, no man can doubt but that our Lord Jesus is the Christ, who did come to that Temple, and by his Presence, and blessed Doctrine, made it glorious, even while it was yet standing: for if these Texts be not fulfilled in Christ our Lord, they never can be fulfilled at all; for the Promises were made of his coming, to that Temple which *Zerubbable* built, and cannot be understood of one that is yet to be built, although it should be built the next month; for that can never be said to be done suddenly, that remains so many hundred years undone, as it is since *Malachi* wrote; neither if the *Messiah* should come to another Temple not yet in being, would it signifie any thing as to the fulfilling of any Promise made concerning that Temple, then which *Zerubbabel* built; but the Promises were made to that Temple then known and in being, if ever those Prophets intended their meaning should be known by their words; and therefore we must own our Lord Jesus for the true Messiah and Saviour of mankind, or else reject *Moses* and the Prophets, or put out the eye of our understanding and reason.

Quest. *Have you some further proof of this great Truth?*

Answ. The glorious Miracles which he did in the dayes of his flesh, and his Ministers after him, so plentifully recorded in the New Testament, be an evident witness of the truth of his being sent of God; Who, that is not assisted with omnipotency, can give eyes to the blind, yea, to those born blind; and cure such as are lame from the womb; cast out Devils by a word of command; raise the dead four dayes dead, with cures of all kinds?

Quest. *But may not an unbelieving person say, how shall the truth of all this be known?*

Answ. To which I say, where is the Book, the Author, or Record, that could ever be produced, that hath substantially discovered the falsity of the Records of the New Testament? if not, we may be sure it is most

true;

true; for there never wanted either malice or skill to have done it, if it could possibly have been done.

Quest. *Is there any further proof of this, because it is a point of great importance?*

Answ. The Prophecies that went before of him where he should be born, and of whom, a Virgin of the House of *David*; what he should suffer, and by what hands; how he should be numbred with transgressors, be pierced, his garments parted, lots cast upon his vesture, and He sold for 30 pieces of Silver, which should come into the Potters hands; with whatsoever was written in the Old Testament of the Messiah, it was to a tittle fulfilled in our Lord Jesus, and that in the very letter of it; so that here is no place left for our doubting, if malice blind not our understandings.

Quest. *Is there any thing more to be said to this point?*

Answ. Yea, this may be further added as a proof in the case, The holiness & unspottedness of his Life and Doctrine. As for his Doctrine it speaks for its self, and lies fair to be seen in the New Testament; and as for his Life, although many scandals were raised upon him, as if he were a friend of publicans and sinners, a Devil, a Sabbath-breaker, yet no jot of this dirt can stick to this spotless Lamb; for whosoever shall make the closest search and scruteny into his actions, shall see that, that which seems most probable to be true, is most false; how far are his cures on the Sabbath from breaking the Sabbath? the man that he commanded to carry his bed, who had been 38 years sick, was an action so far from breaking the Sabbath, that there was nothing like that could have been done or said, that could have preached Christ so convincingly to the Consciences of men, to be the Anointed of God, that they might believe and be saved; so neither this nor any thing else can manifest the least evil in him; but contrarily, his Life is so innocent, that in the face of his greatest opposers, he could say, *Which of you convinceth me of sin?* John 8.46.

Quest. *Indeed Holiness is a glorious Argument, and much tends to stop an enemies mouth; but if you have another, let us hear it?*

Answ. I have two more, and the first of them is, The constant Experience of all true Believers in all Ages; never did any person go to the Father by prayer and supplication in his necessity, asking in Christ's Name, and according to his Commandment believing in Him, that ever was disappointed of his hope. This not only I have many hundred experiences of, but it is a general case; all the truly Faithful since Christ to this day, can set their seal to this Truth.

Quest. *Experience is a strong Argument, but let us hear your sixth and last?*

Answ.

Anſw. My laſt is not my leaſt, it is taken from that glorious Teſtimony that God gave of him in his Death and Reſurrection. Firſt at his Death, The Darkneſs that was from the ſixth hour to the ninth; that is, from that you call 12 a Clok, to that you call 3 a Clok in the afternoon, is a clear manifeſtation, that God accounted his enemies cruelty againſt him, a blak action; for this darkneſs could come from no natural cauſe, the Paſsover being alwayes at a Full Moon, and therefore in the North and North-Eaſt at that time of the day, far enough from cauſing any Eclipſe, and he died at the time of the Paſsover, all this is beyond diſpute. *Secondly*, The Vaile of the Temple rent in twain, from the top to the bottome, this being a hanging of Twenty Cubites long, where it was by the Miniſters of the Temple, Chriſt's deadly enemies, kept ſafe enough from any hand of earthly man, none but a Meſſenger from Heaven could rent it; again, the Earth did quake, and the Rocks rent, which could not be, but by an omnipotent Power; all which made the Centurion and his Company, though in all probability they were Heathens, being Souldiers in Cæſars Army, cry out, and ſay, *Truly this was the Son of God*; and if Souldiers, who are commonly rude perſons, eſpecially when they have ſuch Maſters as they had, if they could not chuſe but ſee this, how much more ſhould all men conſider and take notice of God's Teſtimony ſo glorioufly born on his behalf. *Thirdly*, The Reſurrection of Chriſt proves it beyond exception.

Queſt. *Yea, but how ſhall that be proved clearly?*

Anſw. There be three evident proofs of it; 1. The witneſſes of it are a conſiderable number, not leſs than Five hundred at once, 1 *Cor.* 15. 6, 7, 8. and ſome of theſe died for this Teſtimony; and what their holy Doctrine and Life was, is to be ſeen in the New Teſtament, and neither credit nor profit was to be gained by this Teſtimony; beſides two of theſe witneſſes were ſuch, as had they not been extraordinarily convinced of the truth of it, would not have believed it themſelves: *Thomas* proclaiming his unbelief, till he felt and ſaw the print of the nailes, and thruſt his hand into his ſide, which the Spear had made, *John* 20. 24, 25. And as for *Paul*, he perſecuted this Teſtimony unto the death, and had his hand in the blood of *Stephen* for it, not altering his bloody purpoſe, till by a Voice and a Light from Heaven, he was ſmitten blind, and unto the earth, and he made to know, that that Jeſus whom he perſecuted in his People, was riſen and aſcended. 2. The miſerable excuſe that was made to blind the Peoples underſtandings, that they might not believe he was riſen, proves it evidently; for he was laid in a Tomb which had a ſtone ſo great on the top of it, that the good women were in care to get it removed, when they came to a-

to anoint him. Alſo there was a ſtrong guard of Souldiers ſet to watch, leſt his Diſciples ſhould ſteal him, who were ſo afraid of their own lives, that they durſt not meet but in the night, an unlikely company to ſteal their Maſters dead body from a band of Souldiers. But now to make the world believe that theſe poor frighted men ſtole him away while they ſlept, is moſt impoſſible; for who can believe that the whole Guard ſhould be aſleep all at once? or who can believe his Diſciples durſt venture to roul off that Stone in the midſt of thoſe Armed men, to ſteal his Corps from them, they being ſet there on purpoſe to prevent them from this act? muchleſs was it poſſible for them to be able to give a juſt account whether he were ſtollen away, or riſen again, if they had been all aſleep indeed; and it is not at all likely, that thoſe armed Souldiers ran from the Sepulchre to the High Prieſt in ſuch a fear, becauſe the Diſciples had ſtole him; but indeed becauſe the Angel of the Lord terrified them away from that fruitleſs work: Neither yet can it enter into any mans heart to believe, that ever the Prieſts and Elders of the *Jews*, would ever go about to perſwade the Governour to peace and reconciliation with thoſe Souldiers, that had ſo much neglected their duty, to ſuffer him to be ſtole, if indeed he had been ſtole, but they would much rather have perſwaded him to take them, and hang them up every man of them, for their negligence, if it had not manifeſtly appeared, that Jeſus, whom they cauſed to be crucified, was indeed riſen again from the dead. *Thirdly*, and laſtly, Beſides the wonderful Miracles his Apoſtles did work in his Name; the Gifts beſtowed upon them ſo ſuddenly after his Aſcention, according to the Promiſe made to them, the which we read of, *Acts* 2. 1, to the 11. proves it clearly: for from whence could poor Fiſher-men, ignorant and unlearned, at an inſtance attain ſuch Gifts of Knowledge, Courage, Utterance, as is there expreſt, but that it muſt needs be by the Power of the holy Spirit? To all which I only ask this queſtion, I deſire that the moſt unbelieving Jews, will tell me what they expect from the Meſſiah they look for, or what they can think he ſhould be, that Jeſus Chriſt is not? When this is faberly anſwered, I will ſet Pen to Paper again, if the Lord pleaſe that I live to ſee it; in the mean time, as one deſiring the Salvation both of Jews and Gentiles, I intreat all men to conſider the main grounds of Religion, and to get ſuch ſound Principles for the Foundation thereof, as will ſubſtantially bear up the whole body of it.

A brief Answer to William Russel, *in a Book of his, entituled,* No Seventh-Day-Sabbath in Christ's New Testament.

ALthough that which I have written already, is enough to stop the mouths of all Opposers of God's most holy Law, yet because the ignorance and folly of men is so great in this day, I shall add a few words to what I have written already, upon the occasion of a late Book I have seen, intituled, *The Seventh-Day-Sabbath not Commanded by Jesus Christ in the New Testament*; but I desire thee, good Reader, not to expect that I should waste my time, or be at the cost, to follow *William Russel* with a Reply to that green-headed Piece of his, that consisteth for the most part of it, of Debates and Reasonings of other men; but I shall apply my self to touch briefly some few passages asserted by *William* himself.

And first, to that learned Assertion in the 12th page of his Book, where he concludeth, since his eyes were opened, that the *Ten Words being abolished, as the first Covenant, to do for Life, they cannot continue as a Rule of Life; the distinction is so nice, that it is groundless.*

To which I answer, It is well you confess them to be the first Covenant, and once given for Life; the good Lord give thee and others Wisdom to take notice of the time when it was so given, for it could never give Life; therefore it must be in that day when it would have continued Life to eternity, if it had been kept; and therefore be not so witless as to think, that when God gave his Law at *Sinai*, as a Rule of Life, (for thy self confessest that so he did to Jews and Proselytes) that then he intended it as a Covenant to do for Life; for if he did, he must intend to condemn them all: for nothing is more evident, than that they were all sinners; and impossible it is, that thou canst deny it to be against this Law they sinned: For thou affirmest in the 37 page of thy Book, *That the New Covenant was not in force till after the Death of Christ*; therefore they could not, according to thy judgement, sin against that Covenant: and thy self confessest in the 23 page, *That there is but two, a first and a second*; and that is the only Truth, almost, asserted by thee; for such a piece of ignorance and folly, I think never saw the light.

If

ever under the curse of it, it is a poor priviledge the Jew had above the Gentile; *Mr. Ives* will not consent to this, I believe, for it takes away the main Piller of all his building: but your skill in the study of Divinity is well seen, when this distinction is too nice for you: You are like to make good sence of the Epistles to the *Romans* and *Galatians*, and the Scriptures in general; therefore for shame retract thy work, and buy a Catechism, and place thy self under the Ministry of some guide, that is able to instruct thee in the main Points of Religion at least, that thou be not a shame to thy self, and to all that are in communion with thee. Compare these words with what is expresst in the 20 page, namely, *That under this Law, no believing Gentile can be, because it was given to none but Jews and Proselyted Gentiles.* Well, if this be all true, then the rest of the world were under no Covenant at all. Oh rare Divinity! But secondly, Take notice of your skill in distinguishing between Proselyted Gentiles, and believing Gentiles, as if the Proselytes must needs be unbelievers; if they believed not, what made them joyn themselves to the Lord and his People? You Sabbath-Breakers are excellent *Logicians*; but very silly in the use of Reason. Oh lay by that vain deceit, that makes you swell with folly and pride, and in humility search the holy Scriptures, and be not so absurd as to believe, that nothing is New Covenant, but what is writ since the Death of Christ, and given to the Gentiles, and that all given forth before, and that hath been committed to the Jews, must needs be Old Covenant; these and such-like Doctrines you would perswade us against the Sabbath withal: the Lord send you all more wit. I have striven by writing and reasoning, all I could, to put a stop to those swarms of Errors you have run into, to avoid Sabbath-keeping; and I intended my Book, to see if you would consider it, and intended to exercise Patience with you yet, being exceedingly unwilling the world should know your folly: but your selves proclaim your own shame; and if I should still be silent, the world would think that we were all alike; therefore I can do no less than bear a Testimony against your folly, although I have something else to do, than to follow you in your Wild-goose chase. Observe one note more out of the 24 page, where he confesseth, *That all Adams unbelieving Children are bound to observe the first Covenant, and shall be charged if they break it.* And here you may note by the way, how directly contrary he is to himself, in the 12 page, and 20 page. But secondly, he saith, That *now since he believed, he is none of Adams stock.* To this I answer, That if he had good store of Land, some body would soon be with the King to beg him. But secondly, I say, *Abel* was a true believer, yet if he

honeſt man; and yet I believe *William Ruſſel* is as truly deſcended from *Adam* as he was. And in the 20 page he denieth, that the ſecond Table of the Law was written in the heart of *Adam*, for this reaſon; becauſe he had no Neighbour. Now I ſay, no man need to wonder that the Sabbath is denied to be naturally moral, if not any of the ſix laſt Commands be; and ſure I believe they were never written fairer in any mans heart, than in *Adams* in innocency, Chriſt alone excepted: but it ſeems he doth not think the Lord wiſe enough to make a Law at once for ever, to bind all Ages and Conditions of men, but that upon every change of condition he muſt give him a new Law, or the old in a new form at leaſt.

And in the 37 page, He denieth Chriſt's Mediatorſhip to be of force till ſince his Death. And in the 35 and 36 pages, he affirmeth, that, *When the ten Words were given at Sinai as a Rule of Life, they were alſo given to do for Life, and the breakers curſed without Mercy.* The very naming of theſe things, is enough to reprove the folly of them. Sure the Judgement of God is upon this mans right eye. What is become of *Abraham*, *Moſes*, and all the Patriachs and Prophets, doth he think? Or, is there any other way to Salvation, than through New-Covenant-Mercy. But now you ſee the mans heart, ſo willing he is to be rid of the Sabbath, that rather than he will keep that, he will pack the Goſpel and it out of doors together; yea, his own received Principle, the Redemption of all mankind by Jeſus Chriſt. And this is his reaſon in the 38 page, wherefore he doth not keep Sabbath; namely, *Becauſe Chriſt, as Mediator of the New Teſtament, hath not commanded it; and he ſaith, nothing but what he hath ſo commanded is his duty.* Now obſerve the true conſequence of theſe opinions; if nothing be (*W. R.*) his duty, but what Chriſt, as Mediator, hath commanded: What neceſſity could *W.* ſtand in of his Death at all? for if Chriſt had not come to bring him a Law to ſin againſt, he had none it ſeems to ſin againſt before, and ſo could ſtand in no need of blood to cleanſe him?

Again, if nothing be his duty, but what Chriſt hath ſo commanded, then you muſt know, that no part of the Old Teſtament, nor much of the New, is any part of *Williams* Bible; and what need he have put himſelf to ſo much trouble, to frame ſo many quibling arguments to help himſelf againſt *Mat.* 5. he might have only ſaid it was given forth before the Death of Chriſt, and it had been as good as all thoſe arguments, and a thouſand more, but *W.* had forgot that anſwer, or elſe he truſted more to his Logick, than to that anſwer: for thoſe that have good skill in that art, can prove that a Fox hath eight legs, to him that never

he may not know which is beſt to deny, the *major* or the *minor*, yet can you never perſwade him, that a Fox hath more than four legs. And for that Text, *Mat.* 5. and *James* 2, hath more ſtrength to prove the perpetuity of the Sabbath, than all the *Logicians* in *Bucks* can take off: and that Mr. *Ives* well knew, when, to rid himſelf of thoſe Texts, he told his Antagoniſts, *Thoſe Books did not belong to us Gentiles, but were written to the Jews, and belonged only to them.*

And I cannot but obſerve one paſſage more in the 54 page of his Book, where he affirmeth, that, *Our Saviours Doctrine and Practice, taught to do ſervile work on the Sabbath, repugnant to the Letter of the Law of God.* This paſſage would make one think, that the man either knows not, or cares not what he ſaith; for if this were indeed true, we might well give over writing Books about Religion; for there could be no poſſibility of Salvation neither for Jew nor Gentile. For if Chriſt were a ſinner, his blood could take away no ſin; and a ſinner he muſt needs be, if he broke Sabbath, and taught others ſo to do, in a very high degree, although the Sabbath had been but ceremonial; for there was no ſhadow of the Law could be neglected; the ſmalleſt of all the Ceremonies, without ſin, till by Chriſts Death they were aboliſhed. But if *William*, had had ſo much charity for his Saviour, as to have judged him a better expounder of the Law than the Phariſees, he had not fallen into this blaſphemy: Is it not enough for the Phariſees to lay that ſin to his charge, but you muſt ſecond it, to the hardening of the poor Jews, and the deſtroying of the Faith of the Gentiles, as much as in you lieth: Therefore if the Sabbath-keepers be ignorant of Chriſt's Mediation, as you tell your Reader they be, if they come to you for knowledge, they are like to be well helpt up.

As for your diſcourſe about what is naturally moral, and poſitively moral, it is not worth a diſpute, there is ſo little between them; the one as truly binding the Conſcience as the other: but for the Sabbath, I have ſome reaſon to believe that it is naturally moral. *Firſt*, There was never any people profeſſing a God, but kept one day in ſeven for his Worſhip. And there is no Precept of the firſt Table that men do come nearer to, ordinarily, that have not the expreſs Letter of the Law for their Rule. *Secondly*, The time is yet to come, that ever I heard or ſaw any man diſpute, or write, or preach, againſt the Sabbath; but he at that very time, and in that very work, aſſerted ſome thing that did plainly manifeſt that it was fairely written in his heart, or elſe run himſelf upon this Rock, that he ſhamefully broke the fifth Commandment to diſpute down the fourth, as I could give inſtance if need were.

But

must answer.

The first is, *Wherefore I am so sharp in my Answer to* W. Russel?

To this I say, I am taught of *Solomon* so to do in such a case, as this, *Prov.*26.3,4,5. 2. I was in fear he would greatly dishonour the Gospel when he was going to print, and desired to see his Copy, and to reason with him first, but he would not, and 'tis just to lash him that is past Counsel.

The second Question I expect, is, *Wherefore I do not as well answer* Mr. *Ives, as he?*

To this I say, For his Book, Mr. *Braborn* hath answered it; but for his dispute, I have in part, and shall in a few words more, give some little account of it, the naming whereof is answer enough. When he began, he denied the Seventh-day-Sabbath upon this account, *That it was never given to the Gentiles; neither by the Law of Nature, nor by the Law of Moses, nor yet by the Law of Christ*; and his whole discourse was to this effect; so that the Appendix of his dispute is in those words; which to answer is enough; and truly the answer to them is needless, if we lived in an Age where Wisdom is to be found. For what man of any reasonable understanding, but must needs see that this Arrow is shot at the heart of the Scriptures, as well as the Sabbath: the whole Old Testament being as well denied to be a Rule of Life to the Gentiles, as the fourth Commandment: for all men know, that as many as ever the Old Testament was given to, the Sabbath was given to: and he all along throughout the whole dispute, made it his business to deny the Sabbath was ever given to any People, or the observation thereof required at their hands, save the Stock of Israel, and those that Proselyted themselves, and came and lived in the Confines of *Palestina*; and it was no slip of the tongue, nor an Arrow shot at a venture, but his mind and intention to exclude all the Scriptures that ever were written to the *Jews*, from being any Law or Rule of Life to us Gentiles, is manifest, in that he denied the Gospel of *Matthew*, the Epistle to the *Hebrews*, and the Epistle of *James*, only for that reason, because they were written to the Jews, and so concerned not us Gentiles. And his exception against the Sabbath, was not that which is common to some others; namely, that it was of a differing nature from the other nine: but because it was *Moses*'s Law, and therefore never given to the Gentiles. I need give no answer to this, having said enough to this point before, in the former part of my Book: neither when I began to write, did I intend to meddle with disputes, but did think this Errour so sordid, that it would die of it self, and I had no pleasure to give it a resurrection;

but

but finding the contrary, that it is as a ſpreading Leproſie, [illegible] there be yet ſome no wiſer than to build upon this man, as an Oracle, therefore I have given thee (good Reader) a true account of that Diſpute, ſo much magnified. Now for to follow theſe men with any further reply, than barely to diſcover their Errours, I cannot ſee it reaſonably to be expected, until firſt themſelves have declared what Books, or parts of Books, of the New Teſtament, they do own as a Rule of Life to bind the Conſciences of believing Gentiles, that we may know by what Texts of holy Scripture the controverſy ſhall be decided: for if we ſhould prove the Sabbath a duty from *Matthew*, the *Acts*, or *James*, and they, or any of them, that deny the ten Commandments, ſhould anſwer, Theſe Books were given to the Jews, and concern not the Gentiles, all our labour is loſt; but when you have called a Council, and agreed this among your ſelves, then ſhall you have a fuller Anſwer, if it be needful, and required, if I live to ſee it.

THE END.